

THE AGE OF PROGRESS.

Dedicated to the Development and Propagation of Truth, the Emancipation and Cultivation of the Human Mind.

STEPHEN ALBRO, EDITOR AND PUBLISHER.

BUFFALO, SATURDAY, JULY 7, 1855.

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Poetry.

BURNS.

BY J. G. WHITTIER.

On receiving a sprig of heather, in blossom.

No more these simple flowers belong
To Scottish maid and lover,
Sown in the common soil of song.
They bloom the wide world over.

In smiles and tears, in sun and showers,
The minstrel and the heather,
The deathless singer and the flowers
He sang of, lived together.

Wild heather-bell and Robert Burns!
The moorland flower and peasant!
How at their mention, memory turns
Her pages old and pleasant!

The grey sky wears again its gold
And purple of adorning;
And manhood's sunny shadows hold
The dew of boyhood's morning.

The dew that washed the dust and soil
From of the wings of pleasure,
The sky that decked the ground of toil
With golden threads of leisure.

I call to mind the summer day,
The early harvest mowing,
The sky with sun and clouds at play
And flowers with breezes blowing.

I hear the blackbird in the corn
The loudest in the haying,
And, like the falcon hunter's horn,
Old times my heart is playing.

How oft that day with fond delay
I sought the maple's shadow,
And sang with Burns the hours away
Forgetful of the meadow!

Bee-hummed, birds twittered, over head
I heard the squirrels leaping,
The good dog listened while I read
And wagged his tail in keeping.

I watched him while in sportive mood
I read "The Two Dogs" story,
And half believed he understood
The poet's allegory!

Sweet day, sweet song!—The golden hours
Grew brighter for that singing,
From brood and bird and meadow flowers
A dearer welcome bringing.

New light on home-seen Nature beamed,
New glory over Woman;
And daily life and duty seemed
No longer poor and common.

I woke to find the simple truth
Of fact and feeling true,
Than all the dreams that held my youth
A still repining dupe.

That Nature gives her handmaid Art,
The themes of sweet discourse;
The tender folds of the heart
In every tongue rehearsing.

Why dream of lands of gold and pearl,
Of knight and loving lady,
When farmer boy and barefoot girl
Were wandering there already!

I saw through all familiar things
The romance underlying;
The joys and griefs that plume the wings
Of fancy skyward flying.

I saw the same blithe day return,
The same sweet fall of even,
That rose on wooded Craigie burn,
And sank on crystal Devon.

I watched with Scotland's heathery hills
The sweet birch and the clover,
With Ayr and Doon, my native hills,
Their wood-hymns chanting over.

O'er rank and pomp, as he had seen,
The man who up the stream,
No longer common or unseen,
The child of God's baptizing!

With clearer eyes I saw the worth
Of life among the lowly,
The Bible at his Cotter's hearth
Had made my own more holy.

And if at times an evil strain
To lawless love appealing,
Broke in upon the sweet refrain
Of pure and healthful feeling.

It died upon the eye and ear,
No inward answer gaining;
No heart had I to see or hear
The discord and the staining.

Let those who never erred, forget
His worth, in vain bewailing,
Sweet the sound of Song to him, his debt
Uncanceled by his failings!

Lament who will the rebel line
Which tells his lapse from duty,
How kissed the maddening lips of wine,
Or wanton ones of beauty;

But think, while falls that shade between
The erring one and heaven,
That he who loved like Magdalene,
Like her may be forgiven.

Not his the song whose thunderous chime
Eternally echoes round—
The mournful Tossie's stately rhyme,
And Milton's stately sound!

But who his human heart has laid
To Nature's bosom nearer?
Who sweetened folk like him, or paid
To love a tribute dearer?

Through all his tuneful art, how strong
The human feeling gushes!
The very moonlight of his song
Is warm with smiles and blushes!

Give lettered pomp to tooth of Time,
So bonnie Doon but tarry;
Blot out the Epic's stately rhyme,
But spare his Highbury Mary!

Miscellany.

THE JEW OF HAMAH.

Once upon a time there lived in Hamah a certain Turk called Mustapha, who, having accumulated some wealth by carrying on a trade in goats' hair, determined to make a pilgrimage to Mecca. His family consisted of his wife and two slaves; and as the lady insisted on not being left behind, the good man resolved to sell off his stock of goats' hair, to take all his household with him, and to shut up his house till his return. The only difficulty that presented itself was what to do with his money. He did not like to run the risk of being robbed of it in his journey through the desert; he did not like to leave it in an empty house; and there were, not any of his friends to whom he wished to trust the secret of his wealth. After much deliberation he placed it in separate parcels at the bottom of five large earthen jars, which he then filled up with butter, and on his departure sent them to the house of one of his neighbours, a Jew named Mousa, to keep till his return, telling him that it was a stock which he had laid in for winter consumption. The Jew, however, from the weight of the jars and other circumstances, suspected that they contained something more valuable; and as soon as Mustapha was fairly on his way to Damascus to join the caravan, he ventured to open them; when, finding his expectations realized, he took out the gold and filled them up again with butter so carefully, that nobody could tell that they had been disturbed. The poor Turk, on his return from the pilgrimage, soon found out the trick that his neighbour had practised upon him; but as the jars were exactly in the same apparent state as when he left them, and as there was no evidence as to their contents, it was plain that no legal process could give him any redress. He therefore set about to devise some other way of punishing the Jew, and of recovering, if possible, his property; and in the meantime he did not communicate his loss to any person but his wife, and enjoined on her the strictest secrecy. After long consideration, a plan suggested itself. In one of his visits to the neighbouring town of Homs, where he was in the habit of going to sell his goats' hair to the manufacturers of the masbaks, for which that place is famous, he fell in with a troop of gypsies, who had with them an ape of extraordinary sagacity. He prevailed on them to sell him this animal; and conveying it privately to his house at Hamah, shut it up in a room to which no one but himself had access. He then went to the bazaar and bought one of the dark scanty robes and the small cape or kalpaks, with a speckled handkerchief tied closely round it, which is the prescribed costume of the Jews throughout the Turkish empire. This dress he took care invariably to put on whenever he went to visit his wife; and as he always carried him his meals, and indeed never allowed any other person to see him, the animal in the course of a few weeks became extremely attached to him, jumping on his neck and hugging and caressing him as soon as he entered the room. About this time, as he was walking along the streets one day, he met a lad, the son of the Jew Mousa, and having enticed him into his house by the promise of some figs, he shut him up in a close prisoner in a detached apartment in his garden, at such a distance from the street, and from the other houses in the town that the boy could not discover to any one the place of his confinement. The Jew, after several days' search, not being able to gain any tidings of him, concluded that he had either been drowned, or had strayed out of the town and fallen into the hands of some wandering Bedouins; and as he was his only child, fell into a state of the greatest despair; till at length he heard by accident, that just about the time that the boy was missing, he had been seen walking in company with Hadgi Mustapha. The truth instantly flashed on his mind, and he recognized in the loss of his son some stratagem which the Turk had planned in revenge for the affair of the butter-jars. He immediately summoned him before the cad, accused him of having the boy in his possession, and insisted on his immediately restoring him. Mustapha at first strenuously denied the fact; but when one of the witnesses positively declared that he saw the boy go into his house, and when the cad was about to pronounce his decree, that he should bring him into court dead or alive,—*Yah ilah, el ilah!* he exclaimed, "there is no God but Allah, and his power is infinite; he can work miracles when it seemeth good in his sight. It is true, effendi; continued he, addressing himself to the cad, 'that I saw the Jew Mousa's son passing by my house; and for the sake of the old friendship subsisting between his father and

myself, I invited him to come in and to eat some figs which I had just been gathering. The boy, however, repaid my hospitality with rudeness and abuse; nay, he even blasphemed the name of our holy prophet; but scarcely had the words passed his lips, when, to my surprise and horror, he was suddenly changed into a monkey. In that form I will produce him; and as a proof that what I tell you is true, you will see that he will immediately recognize his father.' At this instant a servant who was waiting on the outside let loose the ape into the divan, who seeing that the Jew was the only person present in the dress to which he was accustomed, mistook him for his master, jumped upon him, and clung round his neck with all the expressions of fondness which the child might have been supposed to exhibit on being restored to his parent. Nothing more was wanting to convince the audience of the truth of Mustapha's story: 'A miracle, a real miracle!' they cried out, 'great is Allah, and Mahomet is his prophet;' and the Jew was ordered to take the monkey and retire from the court. A compromise was now his only recourse; and accordingly, as soon as it was dark, and he could go unobserved, he repaired to Mustapha's house, and offered, if he would liberate his son, to restore all the money which he had taken from the butter-jars. The Turk having attained his object, consented to release his prisoner; but in order to keep up his own credit, he stipulated that the child should be removed privately, and that the father, with his whole family, should immediately quit the place. The popular belief in the miracle thus remained unshaken; and so great was the disrepute into which the Jews fell in consequence of this adventure, that they all departed one after the other, and none have ever since been known to reside in Hamah.

The First False Step.

Perhaps the highest condition of moral courage is that which is able to resist pressing temptation. There are few men who know themselves thoroughly, or whose characters have been fully developed, until they have been sorely tried. Adversity is sometimes the test and touchstone, and sometimes prosperity. It is an easy thing for an individual to move along smoothly and quietly, who has no wants, no necessities, whose worldly affairs are prosperous, whose time is sufficiently occupied, who is moderate in disposition, and whose temper is calm and tranquil. But let the circumstances of that individual change, let him be harassed from day to day, and week to week, let ruin threaten him on the one hand, and beggary on the other, let dishonor and disgrace appear on the one side, and temptation and a brighter prospect on the other, and who may imagine the effects, or predict the consequences!

Let us distrust ourselves, admit the fallibility of human nature, and guard our weakness constantly, and avoid and resist by every possible means the fascinations of temptation.

And when, too, we see around us the erring, the irresolute, and the weak, goaded into some act of imprudence or of crime, either by ignorance, by association, or by want, let us indulge a merciful judgement, and conceive that we too might have faltered and fallen under precisely similar circumstances. Only a few years since, a sad case passed immediately under our observation. A young man who occupied one of the brightest positions, was induced to indulge beyond his means in stock operations. He lost again and again, and at last in the hope of recovering his losses, he ventured to employ in a similar manner, a sum of money that had been confided to him in trust. The result was deplorable. The trust fund was also lost, his character was destroyed, and in utter despair he hastened to another city, where, unable to wrestle against the misfortunes of his position, and the recollection of his former reputation and prosperity, he sickened and died at the early age of thirty. The first temptation was sudden fortune through the agency of stock operations, and the second, was the recovery of his impaired position, by the misapplication of funds confided to him in the most solemn manner. But we need not multiply illustrations. They may be seen daily and hourly in almost every walk of life. Let us then invoke the moral courage to resist the first whisperings of the subtle serpent, and constantly repeat the prayer, "Lead us not into temptation!"—*Providence Mirror.*

"Virtue in man or woman is ever charitable; and Charity loves the fallen; Charity says: 'Go and sin no more!' God, who made us, knows how frail we are, and loves us even while we sin; and lets down tender cords of mercy to draw us back, when we have gone astray; and the more one has of God within him, the more, like God, he can forgive—the more he will love the erring."—*Martin Marriale.*

From Walcott's *Roosts*. The Three Kings of Bermuda.

At the time that Sir George Somers was preparing to launch his cedar-built bark, and sail for Virginia, there were three culprits among his men, who had been guilty of capital offences. One of them was shot; the others, named Christopher Carter and Edward Waters, escaped. Waters, indeed, made a very narrow escape, for he had actually been tied to a tree to be executed, but cut the rope with a knife, which he had concealed about his person, and fled to the woods, where he was joined by Carter. These two worthies kept themselves concealed in the secret parts of the island, until the departure of the two vessels. When Sir George Somers revisited the island, in quest of supplies for the Virginia colony, these culprits hovered about the landing-place, and succeeded in persuading another seaman, Edward Chard, to join them, giving him the most seductive picture of the ease and abundance in which they revelled.

When the bark that bore Sir George's body to England had faded from the watery horizon, these three vagabonds walked forth in their majesty and might, the lords and sole inhabitants of the islands. For a time their little commonwealth went on prosperously and happily. They built a house, sowed corn, and the seeds of various fruits; and having plenty of hogs, wild fowl, and fish of all kinds, with turtle in abundance, carried on their tripartite sovereignty with great harmony and much feasting. All kingdoms, however, are doomed to revolution, convulsion, or decay; and so it fared with the empire of the three kings of Bermuda, albeit they were monarchs without subjects. In an evil hour, in their search after turtle, among the fissures of the rocks, they came upon a great treasure of ambergris, which had been cast on shore by the ocean. Besides a number of pieces of smaller dimensions, there was one great mass, the largest that had ever been known, weighing eighty pounds, and which of itself, according to the market value of ambergris in those days, was worth about nine or ten thousand pounds.

From that moment the happiness and harmony of the three kings of Bermuda were gone forever. While poor devils, with nothing to share but the common blessings of the island, which administered to present enjoyment, but with nothing of convertible value, they were loving and united; but here was actual wealth, which would make them rich then, whenever they could transport it to the market. Ade the delights of the island! They now became flat and insipid. Each pictured to himself the consequence he might now aspire to, in civilized life, could he once get there with this mass of ambergris. No longer a poor Jack Tar, frolicking in the low taverns of Wapping, he might roll through London in his coach, and perchance arrive, like Whittington, at the dignity of Lord Mayor.

With riches came envy and covetousness. Each was now for assuming the supreme power, and getting the monopoly of the ambergris. A civil war at length broke out; Chard and Waters defied each other to mortal combat, and the kingdom of the Bermudas was on the point of being deluged with royal blood. Fortunately, Carter took no part in the bloody feud. Ambition might have made him view it with secret exaltation; for if either or both of his brother potentates were slain in the conflict, he would be a gainer in purse and ambergris. But he dreaded to be left alone in this uninhabited island, and to find himself the monarch of a solitude; so he secretly purchased and hid the weapons of the belligerent rivals, who, having no means of carrying out the war, gradually cooled down into a sullen armistice.

The arrival of Governor More, with an over-powering force of sixty men, put an end to the empire. He took possession of the kingdom, in the name of the Somer Island Company, and forthwith proceeded to make a settlement. The three kings tacitly relinquished their sway, but stood up stonily for their treasure. It was determined, however, that they had been fitted out at the expense, and employed in the service of the Virginia Company; that they had found the ambergris while in the service of that company, and on that company's land; that the ambergris therefore belonged to that company, or rather to the Somer Island Company, in consequence of their recent purchase of the island, and all their appurtenances. Having thus legally established their right, and being moreover able to back it by night, the Company laid the lions paw upon the spoil; and nothing more remains on historic record of the Three Kings of Bermuda, and their treasure of ambergris.

The reader will now determine whether I am more extravagant than most of the commentators on Shakespeare, in my surmise that the story of Sir George Somers' shipwreck and the subsequent occurrence that took place on the uninhabited island, may have furnished the bard with some of the elements of his drama of the *Tempest*. The tidings of the

shipwreck, and of the incidents connected with it, reached England not long before the production of this drama, and made a great sensation there. A narrative of the whole matter, from which most of the foregoing particulars are extracted, was published at the time in London, in a pamphlet form, and could not fail to be eagerly perused by Shakespeare, and to make a vivid impression on his fancy. His expression, in the *Tempest*, of "the still vexed Bermoothes," accords exactly with the storm-beaten character of those islands. The enchantments, too, with which he has clothed the island, of Prospero, may they not be traced to the wild and superstitious notions entertained about the Bermudas? I have already cited two passages from a pamphlet published at the time, showing that they were esteemed "a most prodigious and incalculable place," and the "habitation of devils;" and another pamphlet, published shortly afterwards, observed: "And whereas it is reported that this land of the Bermudas, with the islands about, (which are many, at least on hand,) are enchanted, and kept with evil and wicked spirits, it is a most idle false report."

The description, too, given in the same pamphlet, of the real beauty and fertility of the Bermudas, and of their serene and happy climate, so opposite to the dangerous and inhospitable character with which they had been stigmatized, accords with the eulogium of Sebastian on the island of Prospero.

"Though this island seems to be desert, uninhabitable, and almost inaccessible, it must needs be of subtle, tender, and delicate temperature. The air breathes upon us here most sweetly.—Here is every thing advantageous to life. How lush and lusty the grass looks! how green!"

I think too, in the exulting consciousness of ease, security and abundance, felt by the late tempest-tossed mariners, while revelling in the pleasurable scenes of the island, and their inclination to remain there, released from the labors, the cares, and the artificial restraints of civilized life, I can see something of the golden commonwealth of honest Gonzalo:

"Had I a plantation of this isle, my lord,
And were the king of it, what would I do?
I'd the commonwealth I would by contraries
Execute all things; for no kind of traffic
Would I admit; no name of magistrate;
Letters should not be known; riches, poverty,
And use of service, none; contract, succession,
Bonds, bound of land, tillth, vineyard, none;
No use of metal, corn, or wine, or oil;
No occupation; all men idle, all."

All things in common, nature should produce.
Without sweat or endeavor: Treason, felony,
Sword, pike, knife, gun, or need of any engine,
Would I not have; but nature should bring forth,
Of its own kind, all foison, all abundance,
To feed my innocent people."

But above all, in the three fugitive vagabonds who remained in possession of the island of Bermuda, on the departure of their comrades, and in their squabbles about supremacy, on the finding of their treasure, I see typified, Sebastian, Trinculo, and their worthy companion Caliban:

"Trinculo, the king and all our company being drowned, we will inherit here."
"Monster, I will kill this man; his daughter and I shall be king and queen (save our graces) and Trinculo and myself shall be viceroys."

I do not mean to hold up the incidents and characters in the narrative and in the play as parallel, or as being strikingly similar; neither would I insinuate that the narrative suggested the play; I would only suppose that Shakespeare, being occupied about that time on the drama of the *Tempest*, the main story of which I believe, is of Italian origin, had many of the fanciful ideas of it suggested to his mind by the shipwreck of Sir George Somers on the "still vexed Bermoothes," and by the popular superstitious connected with these islands, and suddenly put in circulation by that event.

—*News from the Bermudas.* 1612.

CONSCIENCE.—When conscience is enlightened and refined, of course it is an excellent guide for a man's conduct, but not otherwise. Notwithstanding this, the conscience of every man is generally better than his actions. It is a step or two in advance even in the most ignorant and depraved. There is a still small voice that tells the thief and the swindler that what he is doing is not right. The voice he cannot still; and it makes him a sneak and a coward, in spite of himself. He feels that he would be a more expert knave without it; and would, perhaps, gladly silence it, for the invigoration of his nerves. But it haunts him for ever. Even on the scaffold, or in the garret, when he drinks the poison, or applies the loaded pistol to his mouth, it is still there—something better than himself—a counsellor to whom, had he always listened, he would have been a better and a happier man.

STEPHEN ALBRO, Editor.

BUFFALO, JULY 7, 1855.

POLITICAL.

Renomination of President Pierce.

Strange as such a circumstance may seem, to men of sense, probity and patriotism, we have seen, in some treasury led journal, a wish expressed that FRANKLIN PIERCE, the present incumbent, may be again put in nomination for the presidency of the United States.

Before commenting on the folly and madness of such a proposition, it is meet that we should take shame to ourselves and confess that we cast our vote for the electors who helped to place him in the office which he has signally disgraced. Why did we do so? is a pertinent question, and one which we feel bound to answer, as satisfactorily as we may, to a grossly outraged people. There were several reasons why we did so. The most prominent of these was, that we were entirely ignorant of his qualities, and could not know that he was constitutionally corrupt and base, in his nature, as he has proved to be. What says the indignant patriot, did you vote for a man to fill the highest and most responsible office in the government of the country, without knowing anything of his intellectual, practical or moral qualifications? We answer that we voted for him because there was but the two to make choice between; and because we knew or thought we knew, that the other candidate, though a great General and a patriot, had little or no qualifications as a statesman. We voted for Pierce upon the same principle which actuates a man who makes choice between two horses, the one of which he knows to be defective in some particulars, but knows nothing of the other, save from the representations of its dishonest owner, who falsely represents him to be right in every respect. Thus did we.

We knew that General Scott had not the kind of capacity or qualifications necessary to fit him for the high position to which he aspired; and we knew nothing of Pierce, save from the character of him which was presented by those who brought him before the people and falsely attributed to him those qualities which he should have possessed, to fill the position of President with honor to himself, and with honor and profit to the nation. Indeed, we had entirely forgotten that such a man had ever existed, save that we had a faint recollection of the blunder made by his horse and himself, in the Mexican war. To this, however, we made no objection, because we had become sickened with the course of the party who brought Gen. HARRISON, Gen. TAYLOR and Gen. SCOTT before the people as candidates for the highest civil honor, in preference to the most eminent civilians, merely on account of their military fame. We were ready to take almost anything that could be offered in opposition to the party who had repeatedly spurned the claims of the best men and most profound statesmen of the nation, whilst they madly sought, in the military establishment of the country, some encephalitic impersonation of despotism, unfitted by education and profession, if not also by nature, to discharge the duties of the highest civil functionary of the government.

Virginia, that prolific slave-breeder of the nation, happened to remember that there was such a person as FRANKLIN PIERCE; and she sought him out, in his obscurity, probably ascertained in what way she and her southern sisters of the confederacy could use him, and put him in nomination, to catch northern gadabouts with him on account of his being a northern man. He was nominated by southern intrigue, elected by southern management of northern politicians, and thus laid under obligation to do the will and bidding of the southern section of the Union, whatever that might be. And it is but justice to him to say that, although he has proved a rank traitor to the free States, to justice, to humanity, and to God, he has been faithful to his implied or specified pledge to use his utmost endeavors to carry out all the projects of the south for the promotion and extension of human slavery.

Virginia and the south generally, entered into a conspiracy against the free States, to violate the solemn compact concluded between the two sections, in 1820, and wrest from them, and from freedom, the territories of Kansas and Nebraska, and to devote them to slavery. Whilst no species of robbery or piracy could be more unjustifiable or more heinous in its nature, no conscienceless accomplice could be more ready than PIERCE was to render them all the aid in his power to accomplish their infamous purpose. No sooner did they point out the duty which they required of him, than he set to work with all his official influence and all the patronage and machinery of the government, to consummate the piratical project.

The south wanted a war between the United States and Spain, that they might use the power and treasure of the nation to seize upon Cuba and annex it to this Union as slave territory, to be converted into slave states. PIERCE was ready to second their motion with all the influence which the constitution clothes the Executive of the nation; and he boldly demanded of congress an appropriation of ten million dollars, to be put into his hands, with power to use it as exigencies should require, during the long recess of congress. If this had been granted, the slavery propagandists of the south would have had the disposal of the funds and the control of the forces of the nation, and we should have been involved in a war

of conquest in less than three months. Fortunately for the country, congress refused.

A territorial government has been vouchsafed to the people of Kansas, with the interdiction of slavery taken off. The propagandists of the south, fearing that they would elect a legislature who would prohibit the introduction of the southern institution, sent their hired bullies there from Missouri, by hundreds, to take possession of the polls, prevent citizens from voting, and to elect, by open fraud, such a legislature as would suit their purpose. This before-unheard-of outrage was perpetrated, and their purpose was consummated. Governor REEDER refused, like an honest man, to sanction the villainy; and he repaired to Washington to invoke the aid of the national executive, to sustain him and protect the people in the enjoyment of their rights. President PIERCE has not lifted his finger, either to sustain the Governor or to protect the people of Kansas. What, then, has he done? Why he, has sought diligently for some pretext under which to remove Governor REEDER from office, and thereby to make the way clear for the fraud upon the people to be carried into effect. In his diligent search, he pretends to have discovered that the said Governor has done as no other officer or agent of government has ever failed to do—speculated in Indian lands. Had he been a propagandist, he might have stolen the whole territory, for all Mr. PIERCE or his managers would have cared. As it is, he will probably be found guilty and removed from office, to make room for a pliant tool.

Deeply has the nation been disgraced by the dishonest course of this traitor to the free states and tool of the propagandists; and still more deeply will it probably be disgraced by him, if he shall be spared to fulfill his four years mission of corrupt subserviency to his southern dictators.

Sorry are we that truth compels us to either speak thus of the chief officer of the government, or to keep silent on the subject. But, inasmuch as it would avail nothing if we should sit in sackcloth and ashes for our sin of voting for him, the least we can do is to make open confession, and breathe out our regret for the shame which we have thus helped to bring upon the nation.

The Fourth.

There was no regular celebration of the anniversary of Independence, gotten up "by authority," in this city; but there was about the usual amount of patriotism let off in the way of fire-crackers, pistols &c., by the general juvenility; and the streets were thronged with boys, benedicts, beauty and bonnets, going every way, and bound nowhere in particular, from 10 A. M. to 11 P. M.

The Young Men's Christian Union had a celebration in Kremlin Hall, which, we are informed, was numerously attended, and at which, as we are further informed, Dr. THOMSON, of the First Presbyterian Church, delivered an able address on the character of GEORGE WASHINGTON.

In the evening, there was a brilliant pyrotechnical exhibition, in Franklin Square, much of which was very beautiful. The expense of this, together with that of the ordnance salutes, was provided for by the Common Council.

There was, probably, about the usual quantum of alcoholic stimulation, by way of welcome to the advent of the Maine Law, as previously recommended by a portion of the bar of the city. We saw but one or two, however, who had gone so devotedly into this department of the celebration as to lose all power of locomotion. We have heard of no serious casualties.

Since writing the above, we have heard that a boy had his thumb blown off by the discharge, or busting, of a pistol. Also that a more mature biped had his *moustache* seriously scorched by a fiery serpent, which seemed determined to illumine his interior by jumping down his throat.

The Vision.

To our spiritual readers, we do not think it at all necessary to say, that the great length of the article which will be found in this paper, under the head of "Lecture No. 16, by EDGAR C. DAYTON," should not prevent them from reading it attentively. It is our opinion that nothing of a more exalted character, or containing more sound and profound philosophy, has hitherto been received from any communicating spirit.

To skeptics who may do themselves the favor to read it, we would say that we shall feel highly complimented if they see fit, as some have done on other occasions, to attribute this most masterly production to our own unaided genius.

Left-handed Patronage.

We have some subscribers who appear to think that it is enough for us that they condescend to take our paper, without ever paying the first penny for it. Rather than such patrons, give us those who regard it as a moral pestilence, and refuse it admittance into their houses. The latter contribute nothing to the augmentation of our expenses, thereby doing us no injustice. The former do us essential injury by withholding that which we have earned, and which is vital to our success. Will they take this matter into serious consideration?

Our spiritual friends may expect Rev. C. HAMMOND to lecture for us the coming Sabbath.

Those who have not paid up the second half year, please remember us.

Lecture No. 16.—By Edgar C. Dayton.

THROUGH MISS BROOKS, MEDIUM.
A VISION, IN TWO PARTS.

In order that the following extraordinary production, by the Spirit of Professor EDGAR C. DAYTON, may be read understandingly, an introductory history of the circumstances, is indispensable.

On the evening of Monday the 25th. ult., Miss BROOKS went to visit the family of Mr. GEORGE B. CRANE, of this city, whose daughter is in course of development, as a clairvoyant, impressible, personating and psychometric medium. She remained there till Tuesday morning, when she intended to return home for the purpose of receiving the lecture of Professor DAYTON, which we published in our last week's issue. When about to start for home, she and Miss C. sat by the table to ascertain if the spirits had any directions to give them. Raps were heard, and the spirit of Professor D. told Miss B. that she need not go home to get his lecture, as he could give it there just as well. Besides, he had another object in view, which required her to remain there till the next day, and which he would make known after he had given his lecture. She staid accordingly, and got the lecture, which was nearly two and a half columns long; in less than four hours.

At the close of the lecture, the Spirit informed the two mediums that he should put them under spirit influence at two o'clock P. M., and keep them so till seven, when he would throw them into a trance, in which state they would remain five hours, during which time he would take their spirits to the celestial spheres and show them the beauties, and explain to them the philosophy, of the spiritual life. He told them that he would leave two other spirits in charge of their physical forms, who would converse and sing with their organs, in their absence, and that he would return with them and restore them to consciousness, at twelve o'clock. He directed that they should each have a lounge placed in a recess, which they should occupy at seven o'clock, and that Mr. ALBRO, Mr. BROOKS and Mr. CRANE should be present to witness the trance, and to observe all the phenomena.

We learn from the family that they were subjected to spirit influence, according to the programme, at two P. M., and kept in a semi-conscious state till seven, when they retired to their lounges and were thrown into a deep trance. In this state we found them, at half past seven, when we arrived there. At about eight, Mr. CRANE and Mr. BROOKS arrived. Soon after their arrival, the attending spirits directed that the light should be removed from the room, and that we should form a circle around a table. These directions were complied with, and soon singing by the circle was required. When the circle had sung one or two pieces of sacred music, they were joined by the two spirits who were left in charge of the physical forms of the mediums, who used their organs as their own spirits never could and never will use them. They each took a separate part, and sang as none but the most accomplished vocalists can sing; which was the more astonishing to all present, knowing as they did, that neither of the mediums, in the normal state, had the least knowledge of the science of music.

The circle became so fascinated with the vocal performance of these two spirits, that they made no further attempt at singing themselves, but listened with the most rapt attention to many pieces of thrilling music which they had never before heard. When singing with the circle, the spirits sang the same music, but translated the words, extemporaneously, into some foreign language, which seemed to be a mixture of French, Spanish and Italian.

We should have mentioned that the Spirits directed the three candelabra, or girandoles, which stood on the mantle, to be placed on the floor, between the mediums. The glass pendants or prisms of these were rattled in unison with the music, keeping time with them, and moving them around the room; sometimes elevating them to the ceiling. When they had done using them as musical instruments, the performers, basing themselves in straightening out the connecting wires, taking off the prisms and throwing them at us, till they stripped one of them entirely. At all intervals in these performances, the two spirits conversed with each other in the most familiar and jocular manner, sometimes speaking English. In this language they frequently made remarks about how they were using the vocal organs of "these bodies." One of them observed: "This body is all covered with perspiration." The other replied: "So is this." On examination, we found them both to be in that condition.

These manifestations continued till near twelve o'clock, when one of the spirits observed that "The bodies must be returned to the lounges." They were then up and had been running about the house like two playful children, for DAYTON had been directly there. They then went to their berths and seemed to sink into a profound slumber. When the clock struck twelve, DAYTON arrived, strong enough, with the spirits of the mediums, who re-entered their physical forms; and after some apparent struggling, they both returned to consciousness, and we retired, leaving them to recuperate their systems by natural sleep.

In the morning the mediums arose, apparently much refreshed and hale, but complained of a sensation of hoarseness from the extraordinary exercise of their vocal organs.

After breakfast, Professor DAYTON came and required Miss BROOKS to sit and receive a detailed account of their excursion through the spirit realm. He had taken them to the sixth sphere, but did not allow them to remember what they had seen and heard, as it would be

thrilling for the safety of their intellects.—Hence it became necessary for him to give the history instead of them. In doing this, he personated them, merging both into one person, and speaking for them in the first person singular.

It will be seen that, at some points in their perignations, they asked questions, to which "a voice" responded at length, in philosophical lectures of thrilling interest. The voice was that of DAYTON himself. Miss C. was allowed to remember his taking them each by a hand, at a place of great beauty, on their return through some of the lower spheres, and lecturing to them with fervid eloquence, while his countenance beamed with celestial brightness.

The history of the first part of the vision, which comprised the scenes of the first night's excursion, occupied eleven folio pages.—When this was completed, the spirit directed that we should all be at BROOKS' spirit room the next evening, when he would finish the vision. This we did; and that evening's entertainment exceeded everything that we had ever witnessed in spiritual manifestations.

On assembling in the room, Miss B. and Miss C. were placed, one at one end and the other at another end of the piano, which, as usual, was turned face to the wall. Singing was called for; the mediums joined in their natural voice, till they were entranced, which was made evident by their exquisite strain of melody and their foreign language. The same two spirits took possession of them and sang through their organs in the same strains of angelic harmony. First, the music seemed to take inspiration from their voices, and his execution on the piano as far exceeded anything that he had ever done before in our presence, as the most accomplished master can exceed the first efforts of his pupil. After the organs of the mediums became wearied with the exercise, he executed some dozen or more pieces of most exquisite music, alone, in a manner which we feel assured no mortal hand can equal or successfully imitate. Take it altogether, we can conscientiously affirm that we never listened to a concert that approached it in sublimity of execution.

At about eleven o'clock, Professor DAYTON returned with the spirits of the two mediums, and they again re-entered their physical forms, after finishing their explorations of the celestial spheres. The narrative of this second excursion was subsequently given by Professor D., through Miss B., as the first part was given, which constitutes the second part of the vision as given below.

THE VISION.

PART FIRST.

My spirit was calm, still and silent. The muscular system for a moment seemed to suspend the elements of motion. The vascular functions and nervous system put forth their immortal power to retain life and sensation, while the spirit seemed passing away into regions of the unknown world. The external organs of the physical construction, seemed to resist the departure of the animating soul, while the brain, or the medium of intelligence, suddenly declared itself to be positive in material life; yet the phenomena invariably developed truths far exceeding all physical expectations. My spirit was lost in the superior condition. The brain began to attract the elements of motion, of sensation and magnetism into its specific departments, while the soul became intensely brilliant. My spiritual perception expanded, and as the extremities of the outer organism became cold and deathlike, the interior portion of the brain was illuminated by a soft glowing light. The spiritual faculties seemed to unfold and perfect themselves in obedience to that law, whose universal tendency is to elevate all created things. By the departure of the vital spiritual forces from the extremities, they were concentrated in the brain; and by a vital electrical connection, they were eliminated into the ascending spirit. This vital magnetic flexus, or wire, connected the brain with the spirit. There was not a final dissolution of the soul from its outer nature, for there was an energetic play of interior and exterior elements between the brain of the material body and the outer elements of the spiritual body. The unibell life cord, or magnetic flexus, connected the two forms, both physical and spiritual; and when my spirit was passing through the transitional or mediatorial condition, the faculty of recollection seemed defective, and my soul was rapt in a state of utter forgetfulness, like annihilation.

While the galvanic functions of the outer body seemed suspended, my soul inhaled and exhaled the spiritual elements with perfect ease; the exterior proportions of my spirit seemed to pass through a succession of specific changes analogous to the final transition. There was a slender thread of vital electricity subsisting between and connecting the outer and spiritual elements. This vital electrical element was concentrated in the brain of the physical form; and the ascending portions of this element, which passed slowly through the interior brain, was instantly diffused through the entire structure; and this prevented immediate or final dissolution.

The elevating sensations which belong to the inner life, seemed to reorganize; while in the condition of forgetfulness, and there were workings and emotions newly awakening and unfolding the qualities of the spirit. A philosophic tranquility pervaded all specific changes; and while the physical body experienced contortions and contractions, indicating pain and anguish, the animating soul, through the external senses, was realizing the joy of standing in heaven, a form-diving and beautiful, in the light of man and angels.

During the indications of the spirits' departure, it glided into a semi-unconscious slumber, which is the incipient manifestation of that glorious change which is the grand result of the soul's entrance into a higher life. My spiritual vision, before viewing the brilliant enchantments of that world unseen and unknown by mortals, seemed distorted. It seemed to be unjustly dark and deep penetrating into the laws of magnetic influences, that operated upon our creations. This penetration seemed to unfold a true and infinite revelation of the spirit universe, replete with the most beautiful and scientific demonstrative analogies, subsisting between the unseen and unknown God and His out-creative universe of mind and matter. After my soul glided from this sweet unconscious slumber, its faculties seemed verified by surrounding spiritual elements, and their tendency was to ascend on and up, to an immensity of power and beauty which the most expanded intellect could not comprehend in all of its divine fullness. The beauty of form, the energy, the brilliancy and susceptibility of the spirit, increased as it ascended. The human form would manifest imperceptible movements, as if grasping for the life of the spirit. The voluntary muscles being the executive instrumentalities of the soul, they were at rest with the external form, while the chemical, electrical and magnetic motions, were quiet and still. The celestial magnetism controlled the spirit, after its retirement from the voluntary system; and while the body was resting, it was rebuilding each defective structure of physical life, and gathering within itself the various elements and qualities of nature, which were from vital forces of material substance exhausted from the body. By recuperating processes, the spirit is refreshed and energized. By those specific changes, my spirit was refreshed in form and function, and quietness reigned throughout the living temple. The movement of spiritual perception was confined exclusively to the interior chambers of the sensorium.

As my spirit merged from those various changes, it ascended until ascended, glowing in brilliant enchantment and exciting thrilling interest in my almost weary mind, was placed before me. The distant and limitless landscape was radiant with beauty and celestial light. A musical stream ran joyously through the scene, while far off eminences seemed strewn with trees and flowers. In the extreme distance, I saw creatures, living forms, the most beautiful embodiments of loveliness in the boundless creation. They approached and resolved themselves into happy groups, each having its congenial position. A pure, serene air constantly passed over my spirit, and its faculties were entranced by soft, silvery music, as it stole over the atmosphere; and I contemplated a magnificent and boundless country. My soul was inspired with a divinity of ineffable sweetness, while sensations of unutterable joy darted through my thus exalted nature, like electrical thrills, when I found my inferior nature had an intimate conjunction with the true and the divine.

Slowly my senses opened; and I found I could not only behold the interior life of these immortal beings, but could penetrate into their innermost thoughts. Again my spirit deepened in unconscious sleep. My consciousness of individuality melted into a universe of boundless dimensions, while wisdom spread before my interior sight, like the divine breath upon the bosom of Spiritual Life. My spirit seemed to expand in all directions. I was in form and being; an independent personality. The interior sensorium was expanded with motion to its most extended capacities. The temple of my soul was undisturbed. Again I was ascending higher. I was bewildered. The scenes overcame me. Every thing seemed to recede into nothing, and my soul became silent and sleeping. My individual consciousness was again restored. My spirit now seemed bathed in the fount of eternity. The breath of heaven and angels I seemed to inhale, which imparted to my almost weary soul new life and beauty. I had now gone farther into the divine depths of the unknown world.—The empire before me was vast, and obedience to the spiritual government seemed to bring wisdom and peace. Here the ten thousand connections of my spirit and body seemed to give way, and my imprisoned spirit rushed gladly into the delightful scenes of the spirit home. I sometimes thought that I was in a world, but still seemed to be nowhere. I was in form and being; still all was strange. The vast world that my spirit was in, seemed diversified by or with atmospheric changes; and there seemed to be an interpenetration of these changes into elements of surrounding things; and as mind substantiates that the planetary worlds are in transition states; that they are, by invisible laws, adjusting their forces and substances to adapt them to physical life, why may not the center world of all worlds change in its atmospheric conditions, and in the universal hibernation of flowers or objects of the vegetable economy? Why not the elements of mind change in the Spirit form, as in the human form? Why not matter be eliminated from the world of infinite bodies, as in physical creations? Why not spiritual constitutions change and expand in their positive and negative states, by which the magnitude of spiritual sensation and cause may be understood in its various divisions, as is the case in human organizations? Why, if Spirit acts mechanically upon the human form, may not the same law be instituted in the spiritual construction? As these interrogations came up from the regions of my spiritual intuition and being, a voice responded:

"As the sunbeam kisses the flower—as the sudden blending and commingling of the elements—so do you behold the quickness and beauty of the celestial world. The laws are perfect in divinity and in magnitude, because all union of spirit or matter is pure, beautiful and eternal. A perfect synopsis of man's creation may be received from the interrogations of nature, for it points to the eternal Mind who instituted all laws that demonstrate themselves in its unfoldings, and manifests to you the law of association, refinement and development. Everything in the Spirit world or elsewhere proves that, from God, there primarily proceeded innumerable substances and elements, formed by His laws. Man never loses his identity in subordinate forms, for he is the grand concentrated production and union of all physical elements. All forms inferior and subordinate to God, are but parts of Him, and become more complete and perfect in their anatomical and physical constructions. Spirit acts upon mind the same in heaven as on earth; and we discover the use of spiritual nature to be, to individualize mind, and physical nature to individualize the man. If we examine the forms and functions of the spirit, we will be enabled to discover its ultimate use. Every form and function is immanent in the human structure. There are focal, concentrated convergencies of the elements which form the germ; and they are being urged on, and quickened into their perfect fulness by the conspiration of the universal laws of God. Everything of God has a perfectness to be generated and eliminated by the many elements of life and vitality; and when they have arrived at the summit of their susceptibility of the proliferation of natural gross substances, then they commence a new change from gross and chaotic susceptibility to refined susceptibility. Particles of matter and every element of every system, converge and unite in the highest forms of development which they are capable of sustaining.

"Inasmuch as all things are advancing towards the spiritual world, and as all are embarking for this land, it may be well to say that if man prostitutes his native faculties in unrighteous emulation, and enters the world unseen by mortal eye, with his mind thus contracted, what, we ask, would be his eternal condition without progression? He would be far more miserable than if his spirit was again in the human body. There is improvement in immortal souls. It elevates the mind to study God and His works, and learn how His unfoldings become refined, and how one substance may reciprocate another, while these manifestations exhibit the eternal laws of progression and development.

"Electricity is liberated from igneous and chaotic masses, and is evolved from the earth, when, by specific processes, it becomes refined magnetism. Thus electricity is progressive and is the great agent used between the spiritual and natural world. Magnetism is evolved from electricity, and flows from one world to another. Hence we will see if atmospheric evolutions are not derived or generated from electrical properties. Electrical and magnetic currents regulate the temperature of the air.—If this is true, man's life is particularly adapted to a special atmosphere; and the existence of spirits have an important dependence upon the atomic motion and electric state of the air.—The state of atmosphere adapted to one spiritual development, will not possess purity enough to sustain a more perfectly developed constitution; consequently there must be a change in the spiritual state of the air. This change is also formed in the hibernation of flowers, in minerals and in all the specific kingdoms of life lower than Spirit. There are important changes in all structures; and the revolutions of these changes are the legitimate results of the operations of reciprocal or of alternate forces. These changes are produced by the spiritual interior powers; and how grandly and harmoniously do these hidden powers manifest themselves in the subordinate faculties of the independent individualism. In a harmonious circulation of the vital and spiritual electrical principles, through the changes of the soul, supported by the united actions of all the refined elements in external nature, you will see a harmonious mind. Such an organization is a grand representation of the spiritual sublimities, musical harmonies and immortal glories.

The Spirit world is filled with countless emanations and radiations; and it is resplendent with the light coming from the eternal Oneness. It represents a life of beauty, of glory and of eternity. The mind is ever radiant with the memories of the past, and is filled with the brightest conceptions of the future.—And it is as hard for a spirit in heaven to deviate from the regular path prescribed by nature, as it is for the world to deviate from the center of motion.

Death is not an eternal slumber, but a sweet sleep of change; and it is a simple and ennobling process to die, or change. Then, to go sweetly to heaven, let your exalted sensibilities be in constant operation; for it is the finest flower which blooms in the rudest place, out of whose heart rich fragrance flows to heaven.

PART SECOND.

After hearing this voice respond to my interior thoughts, I felt myself descending from the beautiful country. I was then in a land where the minds seemed less developed. The harmony and unutterable beauty of the forms and colors of nature, appeared less perfect. I said or thought within my own mind, if there is no place of punishment or annihilation of the wicked, why are not all equally as happy in heaven? Again I heard a voice respond: "There must be something actual and practical in the most extravagant mind; and he who walks in the paths of nature cannot but feel the perpetual breathings of the living divinity and the spirit of God, originating from the forms around him. The mythological drapery which for centuries has been thrown around the eternal truth, will gradually unwind as mind becomes spiritually unfolded, and the ocular deformities of religious sophistry will unroll

from where it has been inveterate, and truth will come forth in its native simplicity and glory, and rest upon the everlasting foundation of nature, which is the basis of its mighty power. Cherished theologies will be dismantled and will be divested of their oriental costume; minds will recognize an attraction to their inward properties, and a friendship for the native truths their inmost thoughts embrace. The human man is disquieted with himself, and the entire temple of creation seems dissolved of its colossal magnificence and lies in broken fragments. He sees no unity in the construction of nature, and seems without a God or hope. His sympathies are at war with one another; the foundations of happiness are buried in the depths of darkness, and its inspirations are lost in immensity. Such a mind is unhappy; and instead of analyzing the truths of God perfectly, he mixes them with noxious connections and has a feeble religion of his own. Again, if man is inwardly educated, if the intrinsic quality of his soul is advancing, and if his deepest affections are attuned to the devotion of a universal religion, then he will feel himself related to every thing, from the mountain stratum to all things that make up the sum of existence. He will know that external and visible effects are the outbirths of interior and invisible causes; and he is quite happy in his rudimentary existence.

Here you have two distinct classifications of mind. We will suppose the terminus of their material life has approached, and their spirits are born into the Spirit Land with these particular beliefs and thoughts. One mind is liberal and expansive, and the other contracted and feeble on earth, and if they enter the unseen world in this condition, those same feelings are impressed upon the mind there, and one is progressive while the other must first be convinced of his errors before he can ever progress. Locality is not the measurement of happiness in the spiritual life; but mind, its condition of refinement and development, determines the happiness of an immortal soul. This is why you observe that one mind is happier and brighter than another. The material passions incorporated in the constitution of man, cannot arrest the progress of the soul when it has gone through the transitional process of outer dissolution; it then transcends all rudimentary imperfections, and goes victoriously onward.

In the structure of the material universe, there is a perfect distribution of geometrical proportions, and every atom in the vast-empire of earth, has a relative position and density, harmoniously constituting an equilibrium of forces, actuating the world. These forces have their due expression in the stupendous revolutions that all worlds make around the spiritual universe.

It is not an easy thing for man to comprehend the spirit and its funner and outer construction. Still he can have external evidences of its substantiality. The light of heaven shines upon the passage from earth to the spiritual world, revealing its depths, while the soul can penetrate far, far into eternity, and learn, itself, that nothing of God dies. Years are but moments of eternity; and mind may gaze deeper and deeper into the far extending future—into the innumerable recesses of universal nature, and learn the facts of immortality. He can, from spirits, demand a minute solution of this beautiful fact, if this mind is unfolded in its proper manner, so as to receive and appreciate the omnipresent principle.

The day has arrived when the celestial and natural worlds are prepared to meet one another in mental freedom and eternal progression. Those who are farthest advanced in individual refinement, will gladly accept and philosophically analyze every idea or sentiment coming from the founts above. There is a vast laboratory of wisdom, essential to the social and philosophical relations on earth, to flow through the magnetic channel subsisting between the unseen world and your visible planet. True inspiration must spontaneously spring from the deep foundation of invisible nature, and seek an expression in the human soul. It will converge and mingle with its like until it will tend towards unity, which will ultimately form one grand system of concentrated inspiration, through the entire range of rudimentary and spiritual knowledge. The never-resting spirit, when free from worldly thoughts, will rise rapidly in spiritual freedom, and the undying soul will be taught forever from the inexhaustible volume of nature, as one thought after another unfolds to the spirit's growing capacity.

There is an immediate connection of the inner and outer constitution of all immortal spirits; but development determines the extent of their spiritual happiness. Truth leads them into the facts of the expanded world of mind and matter.

After hearing this voice breathe its last tones of spiritual wisdom, my spirit seemed to emerge into darker scenes. The muscles of the external body contracted and the entire system seemed convulsed in the last stages of a perfect transition. I gazed down from my position in the spirit land, and saw that the whole region of interior and exterior brain of the human form was illuminated with an unnatural light. The magnetic flexus seemed to go into the brain as the spirit again reanimated the physical organization. I was for a moment sinking into unconsciousness, when a quiet breeze appearing like the breath of some individual, would pass over me and I would again rouse to a consciousness of my position. I heard voices, low and gentle, proclaim their sweetness by the giving forth of the souls native fragrance. I saw forms that, to the sense of feeling, seemed to possess constitutions of substantiality and materiality. I saw all the motions similar, to the muscular system, and the form

seemed to possess functions and actions not unlike those of the human body. I saw the same manifestations of nature in the form, such as the hair eyes and lofty intellectual brow. I saw countenances formed of a substance far more illuminated and brilliant than those of earth. These beautiful beings would touch me, and it sent a thrill through my spirit, passing through the magnetic connection of soul and body, into the external form, and appeared to give it new life; for as it lay apparently passing through the transitional processes, cold and motionless, this touch upon the spirit seemed to fill the entire outer system with a newness of vitality; for it would move as if the spirit was in its usual place in the form. I found this touch to be essential in preventing the soul from taking its final departure. Sometimes the connection subsisting between form and spirit would seem to be almost severed; but when touched by the spirits, it would become stronger, and thus it acted as a preventative of the soul's perfect dissolution.

While my spirit was full of contemplation, it sunk into an unusual quietness, and I thought thus: Do immortal spirits have forms with muscles, fibres and functions, and is their outer construction animated by the same anatomical actions and principles that maintain and support the physical constitution? I heard distinct voices varying in tones of speech; and are the intonations of these voices dependent upon actions and functions similar to those of the muscular system, only more refined and perfect in element? Again a voice spoke:

"Thought goes into the outer world to traverse space, but is confined to the interior departments of the mind, where are distinctly mirrored the elements of thought. It has been erroneously supposed that if thought can go from place to place, that spirits can also act from these identical principles. The outer organizations of spirits are of substantial elements. Spirits are not mere disembodied essences, nor are they mere elements of magnetism or of nature; but they are formed of a substantial combination of elements beautifully and organically constructed. They possess their physiological and anatomical beauty, and are dependent upon organic motions and functions for their spiritual intonations of voice. The spirit has an elastic and refined outer form, in which it lives eternally, not unlike the form it inhabits on earth. The spirit is composed of the elements of mind and matter, which originally came from God. The spiritual outer form is subjected to specific changes, and advances in the refinement of its functions and actions. Spirits have an outward construction in which they live through eternity. Their forms are perfect in symmetry, and are dependent upon functions and motions and anatomical processes of changes for their spiritual refinement. Spirit is not a vaporous, etherealized light; for this, in fact, would be nothing; but there is a substantiality in their construction, that primarily originated from the great spirit, and was an immediate element in His constitution, but is now condensed into individual form or mind; and this element brings the individualism of the form or mind in direct conjunction with, and forms a part in, the universal constitution of God. No intelligent mind would desire to contemplate God condensed into an independent individualism both in outer form and interior mind; but they desire to contemplate Him as the universal construction from which all things derive their being or existence. They wish to contemplate Him, as being in everything, and to feel assured that the empires of mind and matter, and all the objects of infinitude and nature, in all their forms of change, constitute the ever-living outer organization of God. God is not confined alone to the spiritual world; but His influence, His power, is realized individually by every thing in existence. But the gushings forth of the soul's fullness, have no special obedience to the mechanical arrangements of nature, but they are spontaneously welling up from within the interior spirit."

The spirit, when residing in the material form, is conscious of a self or inward harmony and, accompanying this most beautiful of all rudimentary sensations, is an intuitive conception of the natural laws of Life, centered in the inexhaustible repositories of nature, and from which the mind, in seasons of despair, is refreshed with celestial beauty, and inspired with immortal aspirations. There is an interior self responsibility of spirits for their own individual refinement, both of the outward organization and mind. You perceive that the elements of nature in the world above, are not unlike the elements of your planet, except that their perfectness is more complete, and their fullness more beautiful. Then Spirits have forms—outward organizations, composed of substance, with physiological functions upon which the motion of the form, and also the intonations of voice, either in verbal utterance or in the exercise of the musical capacities, are dependent. The form is most beautiful, and the spirit is most lovely in its unfoldings. Then wonder not, friends, at the spiritual form or world, because all is not a vaporous nothing, but rejoice that there is a substantiality to the elements of the world on high."

The voice ceased speaking, and I found myself descending into darkness, attended by a seemingly unconscious slumber. I could see my outward form as the spirit drew nearer to it. It seemed perfectly lifeless. My spirit seemed to pass through a thousand regions of utter darkness. I felt lonely. I sighed for friends. I longed to see light and more of the wonders and beauties of the spirit world; but I sank deeper and deeper into the regions of unconsciousness. I thought of annihilation, I wondered if I was dying. All was cold and

gloomy. I once more sighed for the world my spirit was leaving; but it became more and more indistinct. I lost myself for a moment; then I would realize a returning consciousness. As the sensations of my heart unfolded, I instinctively turned heavenward. The thought flashed across my mind that my spirit was again reanimating the physical body. All at once a brightness from the world above flashed over me. With surprise and transport in my tone I exclaimed: The dew of death is on my body; its life sun is sinking quietly to rest, and I can forever, yes forever, live with those beautiful beings who taught me the lessons of purity and wisdom. I gazed wildly around me; for again I was sinking lower and lower. All was again silent and still. The human form was deathlike—its muscular action seemed stopped, and the spirit drew nearer and nearer to its material residence. For a few moments there seemed to be no voluntary movement of either the spirit or body. I thought I was dissolving into nothing. I was conscious of individuality; still I was surrounded by mid-night darkness. Again a brilliant light came—my eyelids started open and my lips parted—with one last impulsive effort my spirit gave a piercing gaze into the far above; and the entire physical frame was convulsed as a moment of suspense hung over me. I felt cold. I did not feel free and joyous as when in the beautiful country I had just left. I wanted to go back; but consciousness returned; my physical eyes opened; I gazed strangely around me and found I was not in heaven! alas! I was on earth.

Reported by E. C. DAYTON.

Continuation of the series of spiritual communications, on the burnished plate, through Rev. C. HAMMOND.

ORDER AND HARMONY OF HEAVEN.

LESSON XL.

ROCHESTER, Jan. 4th, 1854.

All nature is to me unknown. Fragments are pieces,—divisions—which have fallen under my observation, and to which I have given untiring assiduity. The mechanism of the universe is too vast for my comprehension. I am yet but a finite being, limited in my powers of understanding, preferring rather to learn than to teach, to understand what I am than what I am to be; for what I am to be depends upon what I am and what I may acquire. But having this duty assigned me, it is both agreeable to me, and consistent with my progress, to teach you what I know, and to examine for myself what I do not know. So much remains to be learned, that it is neither wise nor prudent to forestall public judgment, concerning things not yet comprehensible by them.

The most beautiful epitome of nature—the most forcible and striking representation of the wisdom of Him who controls nature, discovered by any mind, consists in the order and harmony manifest in the planetary system. "Order," is said to be Heaven's first law, and I may add, it is Heaven's last law; for it is the first and the last, the beginning and the end of all wisdom. There are no deviations from order and harmony in the planetary world in their movements, no jarring discords, no collisions, no interference with each other; but all pursue their own way unmolested, as though each planet were intelligent and wise—ordering itself by a wisdom surpassing all human comprehension. Greatness is too insignificant a word to express the wisdom by which they are guided. Revolving ages have passed away, and no disorder has occurred; because wisdom controlled, attraction governed, and order prevailed.

But man, what is he? so great and yet so little; so wise and yet so foolish; so knowing and yet so weak; the lord of earth and yet the worm of dust; the adored by inferior beings, and yet but insignificant in the scale of immensity. Oh, the consequence, the air of importance, the grasping thirst for power, when he already possesses more than he knows how to employ for his own and other's good! Oh, the emulation, the ambition, the ostentatious display, the decorations of fame, how magical, enchanting and bewitching! Like sorcerers they act upon man in his ignorance and weakness. Oh, how elated, how vain, how great, is this worm of dust, that rises not above earth, but hugs it with a passion idolatrous and ruinous.

Behold the wonders of man! The arts and the sciences, how they flourish; the steamboats and the railroads, with what rapidity they convey; the ingenuity, the skill which his hands have displayed. The forms which he has made and fashioned evince power and wisdom, but all his works waste and decay. Earthly gratifications perish. Power united with wisdom develops skill, originates implements of utility, but they too perish; and the hands that have formed, and the minds that have originated implements of utility, pass away. The grave opens, and the earth receives its own.

Where now is the mind that contrived, and planned, and executed the work? Where the myriads once tenants of dust? Great cities, like great empires, sink into oblivion, and their memory is forgotten. Like your ancestors of the fourth generation, whose names are sealed in obscurity, and whose graves afford no solace to the weeping, affectionate heart, My friends, has it occurred to you that, as is their destiny, their memory, their history, so yours will be to the fourth generation that succeeds you? Wealth, honor, ambition, fame, pride, and reputation, are things forgotten by those who are struggling to obtain these things. What you seek for, others have sought before you, and with like success; but, at length, they passed away, and are known no more. Weeping, mourning, sorrow, sadness, endureth but a moment, when other scenes and attractions inter-

rest the mind in a different direction. But there have been a few individuals, in every age, whose aspirations and desires were heavenward, and who, in their researches, received a vision which neither earth nor sense could corrupt, imperishable as the immutability of the spirits within you.

Presentiments, as some would say, of events have been foretold; inspiration, as others would express it, has opened the interior perceptions of the human understanding; impressions, as you term it, have been made, unfolding the reality of your immortal spirits, and the endless continuance of your conscious identity, soothing the heart into tranquility and joy, and preparing the mind for greater and greater satisfaction while in the form; so that, when its transition comes, it seems not like going into a foreign land to dwell with strangers, but like returning home to your father's house, where all your brothers and sister and friends have convened to enjoy the everlasting affection which they cherish. Feeble are my words to convey an adequate idea of the felicity of such affinities, immutably and eternally linked together in sympathy's holy chain, smiling, rejoicing and enjoying each other's smile and affection.

I would that you might know the pleasure which is afforded by this meeting and greeting, in which there is no possibility of separation. And that you may have some correct idea of the affinities which hold us in harmony, the circle to which I am attached, you will allow me to say, that no earthly congregation is a similitude equal to the illustration. The harmony which unites us is the harmony of the solar system; and when I speak to you, it is but the expression of every member belonging to the circle, or system, with which I am connected. I am but the finger; and yet what that finger realizes, the whole body feels, and harmonizes with the expression. True, I am an individuality, and so is each member of the circle an individuality. Thus do all the members of the body constitute one body, so united that all realize and sympathize, and appreciate what each member feels.

Other circles sympathize and realize in like manner, but not in like degree of wisdom, not in like things. What is pleasant and agreeable to us, may be regarded by other minds valueless and even disagreeable. Having affinities unlike, each pursues its varied impulses and desires. It is necessary for me, this evening, to dwell further on this topic, because humanity in the form is but the exponent of spirits out of the form, being a diversity in their pursuits, tastes, pleasures, wants, they are launched into this sphere in that state of preparation, and find affinities congenial with their desires.

Arrival of the America:

HALFAN, July 5th.

The royal mail steamship America, Capt. Lang, arrived here yesterday afternoon and will be due at Boston, at an early hour on Friday morning.

She brings dates from Liverpool to the 23d of June—later than received by the Hermann. The news is scanty, but highly important.

The allies had met with a serious check before Sebastopol.

On June 18th, the French and English respectively attacked the Malakoff and Redan towers, but were both repulsed with great slaughter. Details could not be looked for before the end of June, but in the meantime private advices of the most serious description were agitating the public mind.

According to one account, the British loss alone was not short of 3000, including among the killed Gen. Campbell and upwards of 70 other officers.

Contradictory rumors prevailed, and it is thought the above was somewhat exaggerated. In the British Parliament, Mr. Roebuck had moved a vote of censure.

A large French loan was to be immediately negotiated.

Breadstuffs, with the exception of Indian corn, had slightly advanced, and remained at about the rates current on the departure of the Baltic.

Provisions generally steady at about former quotations.

The London money market was still easier, and consols had declined to 90½.

LOUISVILLE, July 4th.

The steamer Lexington was bound from St. Louis to Louisville, and her boilers exploded at 3 A. M., on Saturday, four miles from Home. The wreck burned with great rapidity to the water's edge.

It is believed as many as 25 lives were lost and 20 or 30 others injured. Among the latter Capt. Throop was badly scalded.

The following stanza was written through the mediumship of a little son of Mr. G. C. VAUGHN, at a meeting of the Harmonical Society. It appeared to be addressed to some elderly person, whose name was not given. There is nothing in it noteworthy excepting that the medium was a child, and that he had never attempted anything in the way of poetry. We insert it for his gratification:

Come, old friend, and take a stand
Within this living ring;
We faint would greet you, hand in hand,
Come, raise your voice and sing.

PETER CASTLE.

True joy is a sincere and sober emotion; and they are miserably out who take laughing for rejoicing; the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind.

A Spanish proverb, "What the fool does in the end, the wise man does in the beginning."

We find the following communication and editorial remarks, in the Free Democrat, published at Milwaukee, Wisconsin. It does not breathe the spirit of bigoted intolerance and venomous malignity which characterizes all the religious, and most of the secular, journals of the day, when they discuss the subject of spiritualism.

Spiritualism: A Phenomenon.—What is the explanation?

MR. EDITOR:—The following event has transpired in this city within the last few weeks. Facts are always valuable and should be regarded by thinking men. We think the following relation, especially as it does not differ essentially from hundreds of others, occurring in every part of the country, justly challenges the consideration of the philosopher. If the phenomenon belongs to science, then it is certainly science that might be made practically useful, if properly employed. If it belongs to a higher department, of what we term the super-natural or Providential, then the effect should be to increase our faith in, and our feeling of dependence on, an ever watchful Providence, intertending by means of subordinate agencies, to avert danger and preserve our lives.

Some three weeks ago, a lady of this city, who is in the habit of passing into the abnormal, clairvoyant, or medial state, was attacked with a severe pain of the stomach, coming on in paroxysms several times in the day. This increased in frequency and severity daily. She applied to a physician who thought it neuralgia, and prescribed for her, but without benefit.

In a week longer, the pain had become terribly severe and without intermission.—Every particle of food distressed her intolerably, and for four days she kept her bed, during which time her whole nourishment was two crackers. She felt and expressed the conviction that she could not long survive. She refused to have a physician again called, from a settled feeling that he could not help her. In this condition she fell into the abnormal state, and an intelligence, professing to be the spirit of a French girl, announced through the patient, as a medium, that she had swallowed a pin, which was the cause of her pain, and that the result was of a very doubtful character. On another occasion the same day, the same intelligence announced the same fact, and said that an Indian Doctor would take possession of her, and endeavor to remove the pin. On the following day accordingly, the spirit of an Indian Doctor, took possession of her [I use the language commonly employed in such occurrences] and the medium at once assuming the manner and broken English of the Indian, announced that she had swallowed a crooked pin in her sleep about two weeks before, that the point was bent round in a circle by her teeth while asleep previous to swallowing it, that he would endeavor to remove it, and thought he would succeed before night. In the afternoon she commenced vomiting very hard and threw up nearly a quart of blood, both fresh and coagulated, and what appeared to be matter and mucous. The husband took out the vessel and emptied the contents among chips and dirt. On returning, not having discovered the pin, he remarked to the Indian doctor, that he guessed he was mistaken about the pin, but the doctor, in broken English, vehemently protested that he was not mistaken, and by words and gestures signified that it was in the dirt with the contents of the vessel. The medium patient then rose and with her eyes closed went down stairs, out into the back yard, and proceeding directly to the spot—three persons accompanying and watching her—grasped a handful of the contents of the vessel, mixed with dirt, and returning placed it upon a newspaper, telling the husband to look for the pin. A very short examination discovered it, bent at the point somewhat like a boy's pin fish-hook, and corroded and blackened by the acid of the stomach, or the gastric juice. The paroxysms of pain ceased from this time, only leaving the stomach, tender and irritable from the injury it had received from the pin, and she is regaining her usual health.

Now, the question arises, whence was the intelligence derived that gave the information that she had swallowed a pin? Was it her own intelligence, when in the clairvoyant state or was it communicated from a super-mundane source? Can any one tell us? It is to be observed that when in her waking state, after being told the cause of her disease, she did not believe it, thinking she could not have swallowed a pin, without knowing it. But on going into the abnormal state again she again repeated, as the medium, the fact that she had swallowed it in her sleep, and on again waking, she believed nothing of it.

A SPIRITUALIST.

MILWAUKEE, June 1st, 1855.

REMARKS.—From our knowledge of the parties, we have no reason to doubt the truth of the statements in the above communication.—We have seen the pin said to have been ejected from the patient's stomach, and its appearance is as described. Now that a pin has been struck in one fact connected with what is called a spiritual demonstration, will some one who denies the truth of spiritualism, give a rational explanation of this phenomenon?

ANGER.—Angry and choleric Men are as ungrateful and unlovable as Thunder and Lightning, being in themselves all Storm and Tempest; but quiet and easy Natures are like fair Weather, welcome to all, and exceptable to all Men; they gather together what the other disperses, and reconcile all whom the other incenses: so they have the good will and the good wishes of all other Men.—Clarculon.

The more a man is envied, the less he is spared.

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EVIDENCE OF IMMORTALITY.

Dialogue between a Minister and Charles Partridge, in the Steamboat fashion, floating down the Ohio River. Mr. Partridge was reading a pamphlet entitled "Man not Immortal, the only shield against Modern Spiritualism."

MINISTER.—What is that you are reading? Man not immortal! I never heard such an idea.

PARTRIDGE.—This strange, sir, that you have not heard of the idea; it is quite prevalent in my section of the country.

M.—Why there is as much evidence of immortality, as there is of our present existence.

P.—I am really glad to hear it; please tell me in what that evidence consists, for that is just what many of my friends need.

M.—Do you believe the Bible?

P.—Yes, I think many things in it are true; but I find this inquiry in it, "if a man die shall he live again?"

M.—It is also recorded that Christ was seen after his resurrection from the dead.

P.—Yes, a few people saw him; but, if that be true, it only establishes the immortality of Christ, and not of you and me; and is it not strange, if all men are immortal, that none of them have come back to demonstrate the fact?

M.—Moses and Elias were seen also.

P.—There were so few persons comparatively who professed to have seen these Spirits, and that of Christ, and it was so long ago, that many people begin to think they were under some hallucination, and that their testimony is not reliable.

M.—They don't believe the Bible.

P.—Is all the evidence of immortality that you are apprised of contained in the Bible?

M.—No; we perceive that when man dies, something goes out from him.

P.—Do you see that hog on the bank of the river?

M.—Yes.

P.—Well, would you not see the same thing go out of that hog if it should die? Can you analyze it?

M.—No, to be sure we cannot analyze it.

P.—Then how do you know, in the first place, that anything goes out of the man or the hog? Or, if there does, that it is or is not immortal, either in the hog or the man? The phenomenal aspect of death in the hog and man are alike, so far as you have any evidence.

M.—We are taught in the Bible that man only is immortal.

P.—Not so. I am afraid that comes of our egotism. I don't know of any place where it says so, or that hogs are not immortal; and, if they are not, what has become of those Spirits that went into hogs who ran down into the sea and were drowned? Were the Spirits drowned with them?

M.—If persons won't believe the Bible, they can't know of immortality.

P.—Belief is not under the control of a person's will. Your belief is as much under my control as it is under yours. Belief is a matter of evidence, and not of will. Your hope of immortality, after all, seems to rest upon the affirmation of a few persons who claim to have lived eighteen centuries ago, and to have seen Christ, Moses, and Elias, after they were known to have been dead; but there are persons living to-day, one hundred to one, who affirm they have seen spirits, and conversed with them; and what do you think of their testimony?

M.—I think that shows the fools are not all dead yet; such an idea is preposterous and absurd in the extreme.

P.—You surprise me; I thought you were trying to prove immortality, not by showing a Spirit, but by reference to the testimony of those who have seen them; and now you turn round and impeach your own witnesses by saying it is preposterous and absurd!

M.—I don't say that those whose testimony is recorded in the Bible did not see, feel and handle Spirits; for the thing was prophesied of, and they were divinely inspired for the purpose.

P.—The fact [if it be one] that the thing was prophesied of, and expected, renders their testimony less reliable. We should say in these days, that a man's egotism to become the instrument of God in the prophecy, had hallucinated his mind with the idea that he had actually seen the fulfillment of it. Besides, don't you believe anything you see, hear and feel, that is not prophesied of? I had not learned that prophecy was necessary for the exercise of these senses.

M.—Judge Edmonds, in his book, says he sees and hears Spirits talk when no other person present sees or hears them, which shows that he is deceived.

P.—I am glad to hear of a case where only one of a company sees spirits and hears them talk, for I always thought it strange that Paul should say he heard a Spirit, and others with him at the time said they heard no such thing; but if Judge Edmonds corroborates the statement of Paul, it makes the matter more probable, for Judge Edmonds is reputed to be a truthful man.

M.—Nonsense! Judge Edmonds sees no such things; it was by the special providence of God that those men in ancient times were permitted to witness these things. Such things are not permitted now.

P.—Do you consider God partial?

M.—No.

P.—Then why do you suppose he permitted a few men to see and converse with Spirits in ancient centuries ago, and denies the same to persons now?

M.—God permitted Spirits to appear to

certain persons then, that they might believe and testify to the facts, so that others might believe in immortality on the testimony of these inspired men.

P.—That was a singular arrangement of his. I suppose he did not want to be bothered showing everybody! But the singularity of it, and the remoteness of the occurrence, without credibility, has brought suspicions as to the rectitude of the account; and if God still wants us to believe in immortality, and acts by specialities as you say, may he not permit Spirits to appear to men now?

M.—It is written, "If they believe not Moses and the prophets, neither will they believe though one rise from the dead."

P.—The men who testified eighteen hundred years ago—the witnesses to whom you refer me—had Moses and the prophets; and you say God did permit Spirits to appear to them, that they might believe and testify; and we have their testimony, as they had that of Moses and the prophets. Now having a precedent, would it not be consistent with divine goodness to re-affirm the fact to us as he did to them? We read that God is the same yesterday, to-day and forever; and I am sure the world needs such evidence now as much as then.

M.—That was a meretricious, and the days of miracles are past.

P.—Indeed! Where do you learn that?

M.—In the Bible.

P.—Pardon me, sir; but I must tell you that you mistake the cant of a sect for Scripture. It is not in the Bible, nor anything like it. But let us return: You began by saying "there is just as much evidence of immortality as there is of present existence."—You first repudiate all evidences of immortality, except the testimony of a few men as recorded in the Bible, and then you impeach the credibility of all other witnesses to phenomena similar to those which they affirm, on the ground of the fact being so extraordinary that they are highly improbable; and thus inferentially you impeach the witnesses to which you refer me, and thereby destroy the last vestige of those remote evidences upon which your own faith is based. I am really afraid you deceive yourself in supposing you believe in immortality, for no man can believe or disbelieve at will; he must have rational grounds for belief.

M.—I rely upon the word of God.

P.—Where do you find that God has spoken and said man is immortal?

M.—In the Bible.

P.—Will you point me the passage?

M.—I can't name the chapter and verse, but the inference is drawn from the general tenor of scripture teaching.

P.—Then through your folly of repudiating human testimony to-day, your evidences of immortality for man are reduced to mere inferences drawn from scripture!

M.—Those men whose testimony is recorded in scripture were divinely commissioned and inspired of God.

P.—What evidence have you that they were so commissioned and inspired?

M.—The fact that they were permitted to see and converse with spirits shows it.

P.—If they be the test of a divine commission and inspiration in ancient times, it must hold good to-day; and by the same rule you are bound to believe Judge Edmonds and Charles Partridge, of New York; Stephen Dudley, of Buffalo; Jonathan Knoes, John Tippie and Judge Fulton, at Athens county, Ohio; Rev. J. B. Wolf and Mr. Hineman, of New Martinsville, Va.; Thomas White, of Mt. Pleasant, Ohio; and hundreds of living witnesses scattered all over our country, and the wide world—are divinely commissioned and inspired to-day; for they affirm to have seen and conversed with Spirits. And who shall say men are not as capable of discerning and rightly understanding the significance of things which do appear to men to-day, as men were eighteen hundred years ago? It requires no more of the divine commission or inspiration for a man to see and converse with Spirits, than it does for you to see and converse with me, or me with you.

M.—I should like to see one of those men and inquire whether the Spirits were male or female, and whether they were clothed, and if so where they got the cloth?

P.—My dear sir, I feel that any evidence pertaining to immortal life and intercourse between the natural and spiritual worlds, is of too high and serious import to be made the jest of our low natures; and as to their dress, for aught I know they are made from the same piece from which Samuel's mantle was taken. The clothing is quite unimportant compared with the fact as to whether spirits exist and communicate with mortals; and no one will attempt to evade this issue by a witticism until facts and arguments fail him.

M.—I should like to have these men put up on their oath and cross-examined, and see if they would testify to these things.

P.—The witnesses you refer me to were not put upon their oaths, and you ask me to believe them.

M.—The case is so improbable and so important that they ought to verify it under oath; and the credibility of the witnesses should be verified also by those who know them.

P.—Many persons have affirmed the facts of modern Spiritualism, and their testimony is before the world; and can you conceive of any possible inducement for men to state these things if they are not true? These statements have cost these men their social, political and business reputations. All this they were apprised of, yet they affirmed, and continue to affirm, their convictions and experience in spiritual intercourse. Several have done so under oath. The last affidavits that I have seen appeared in the New York Tribune of the 11th of April last,

The manifestations embodied in the affidavits occurred in Trumbull county, Ohio. The facts were testified to by John Richardson, Eliza Jane Richardson, and James H. More, before William I. Bright, Justice of the Peace, who also states in a note that the facts stated in the affidavits are of public notoriety, and can be sustained by any amount of evidence. But the case has already passed beyond the credibility of the witnesses. It is a strange case. It is a case of concurrence of testimony to improbable facts by persons, between whom there could not possibly have been any collusion, the circumstances being such as are considered by eminent jurists to transcend the credibility of the witnesses, and to furnish the strongest evidence that can be given in any case.

M.—Still I should like to see a person who had witnessed these things, and let me look him in the eye and cross-examine him. I could judge whether he was telling the truth or not.

A GENTLEMAN PRESENT.—I have seen, joined hands and conversed with Spirits audibly, and offer myself for cross-examination.

M.—Have you ever seen a Spirit?

GENT.—Yes.

M.—Did you feel them?

GENT.—Yes; I took hold of their hands and examined them as I do yours [grasping the hand of the Priest].

M.—What did it look and feel like?

GENT.—It looked and felt like the hand of an ordinary sized man.

M.—Warm or cold?

GENT.—I have seen and felt them several times, and sometimes they have been naturally warm, and sometimes dead cold and clammy.

M.—Were the spirits dressed?

GENT.—They appeared to be, I did not notice the dress sufficiently to describe it.

M.—Were other persons present at the time you saw these Spirits? And did they see them?

GENT.—Yes, on each occasion there were from four to fifteen persons present, and all heard, saw, and remarked upon the phenomena, and their remarks concurred as to the fact.—All who wished took hold and examined the Spirit's hand.

Another Minister standing by remarked.—That is sufficient evidence that it was not a Spirit, for the Bible says, "A Spirit has not flesh and bones."

P.—The only evidence Christ furnished of immortality was his appearing to the living in his natural body after death, and did not before them, and they recognized him only through their familiarity with his external appearance; and if you deny this, you have no evidence of another life left in the Bible; but don't press that matter now, friend, for I am afraid you will destroy what little grounds of hope this man has left.

M.—Did you talk with the Spirit?

GENT.—Yes, and audibly, for hours.

M.—(Looking the gentleman in the eye) said; He really looks as if he were telling the truth, and I give it up.

The Sea of Azoff.

The Sea of Azoff, now in the power of the Allies, is about 225 miles long, 110 miles wide, in its broadest part. It is very shallow in its greatest depth, not having more than 7 fathoms water; its shores are low and sandy, and that on the west is marshy. It abounds in excellent fish. Tanagerog, on the northeast extremity of this sea, is the largest town on its shores; it is strongly fortified, with a population of 15,000. It was founded by Peter the Great in 1698. From its position at the mouth of the Don, it is a place of great trade, and it exports to all parts of Europe a large amount of wheat and corn, cordage, linen, sailcloth, copper, tallow, wool, leather, furs, &c. Should this city also fall into the power of the French and English, it will be a valuable acquisition, and will exert a strong influence in favor of an early peace. Tanagerog was one of the first settlements made by the Russians on the tributary seas of the Mediterranean.

"WE'LL ALL MEET AGAIN IN THE MORNING."—Such was the exclamation of a dying child, as the red rays of the sunset streamed on him through the casement. "Good-by, papa, good-by! Mamma has come for me to-night; papa! we'll all meet again in the morning!" It was as if an angel had spoken to that father, and his heart grew lighter under its burden, for something assured him that his little one had gone to the bosom of Him who said, "Suffer little children to come unto me, for of such is the kingdom of Heaven."

There is something cheerful and inspiring to all who are in trouble here, in this "we'll meet again in the morning." It rouses up the fainting soul like a trumpet blast, and frightens away forever the dark shapes thronging the avenues of the outer life. Clouds may gather upon our paths—curses press their venomous lips against our cheeks—disappointments gather around us like an army with banners, but all this cannot destroy the hope within us, if we have this motto upon our lips: "All will be bright in the morning!"

BEAUTY.—Let me see a female possessing the beauty of a meek and modest deportment—of an eye that bespeaks intelligence and purity within, of the lips that speak no guile; let me see in her a kind and benevolent disposition; a heart that can sympathize with distress, and I will never ask for the beauty that dwells in "ruby lips," or "flowing tresses," or "snowy hands," or the forty other et ceteras upon which our poets have harped for so many ages. These fade when touched by the hand of time, but those ever-enduring qualities of the heart shall outlive the reign of time, and grow brighter as the ages of eternity roll.

A Voice from a Death Bed.

The mother of several children, and the wife of an intemperate man, during her last sickness, which was distressing, repeatedly asked those who attended her: "Has the Maine Law come yet?" A friend, who watched with her a few nights before she died, informed me that she made the same inquiry a number of times in the night.—Her spirit appeared not to be willing to leave the world, till that law came. In it centered her hopes for the reformation of her husband, and the welfare of their children. The two youngest were boys. Could she calmly leave them to the care of a drunken father? In view of these facts, can we wonder that she manifested such earnestness. She feared not death; hers had been a praying life. Eternity can alone reveal how many prayers she has offered for the Maine Law; but just before the news of its passage came, she died.—Her prayers were answered, though she was dead. What consolation would have been administered to this dying woman, if she could have lived but to know that it was the law of the State of New York.—May we not hope that such a voice may never again be heard from a death bed, in the Empire State.

—N. Y. Evangelist.

DOGS AND DINING-ROOMS.—Many ill-bred persons are in the habit of calling waiters at a hotel by a whistle, as a man calls his dog. One of this class, a very pompous person, sitting at the breakfast table of one of our principal hotels, a few mornings ago, looked at his empty coffee-cup, and then at one of the boys, and whistled. The boy looked at him quietly.

Presently he whistled again; the boy did not move, and the man was just preparing himself to hurl a malediction at him, when the head of the table department stepped up to him and remarked:

"It is no use to whistle any longer, sir, dogs are not allowed in the dining-room."

The rebuke told upon the whole company at table.—Chicago Press.

ELOCUTION IN PRAYER.—One day a little girl, about five years old, heard a preacher of a certain denomination praying most lustily till the roof rang with the strength of his supplication. Turning to her mother, she whispered, "Mother, don't you think that if he lived nearer to God he wouldn't have to talk so loud?" Such a question is worth a volume on "Elocution in Prayer."

KNOWLEDGE.—Three days of uninterrupted Company in a vehicle will make you better acquainted with another, than one hour's conversation with him every day for three years.

—Lavater.

"God is in man; therefore, aiding man in serving God."

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Baggage checked through. Fare from Buffalo to Detroit, \$6. Fare to Chicago, \$13. No extra charges.

T. W. STOCKTON, Sup't Brantford, C. W. PAYETTE, HUNTER, Buffalo, N. Y. Sup't Office, opposite Erie Depot, Buffalo, June 2d, 1855. } 351

ERIE COUNTY SAVINGS BANK.

INCORPORATED APRIL 10TH, 1854—OFFICE CORNER MAIN AND NORTH DIVISION STS., BUFFALO. THE OPENED FOR BUSINESS SEPTEMBER 1st, 1854. Office hours from 9 A. M., to 3 P. M., and from 6 to 7 1/2 P. M.

OFFICERS. WILLIAM A. BIRD, President. GIBSON T. WILLIAMS, 1st Vice President. STEPHEN V. R. WATSON, 2d Vice Pres't. CYRUS P. LEE, Secretary and Treasurer. E. C. SPRAGUE, Attorney.

TRUSTEES. Wm. A. Bird, Henry Root, Stephen W. Howell, Richard Bullock, Michael Danneberg, Jacob Kreiner, Wm. C. Sherwood, Wm. Wilkeson, Noah P. Sprague, Stephen V. R. Watson, F. Augustus Geoghegan, James Wadsworth, Noah H. Gardner, Gibson T. Williams, P. Bush, Chandler J. Wells, Wm. Fisk, James C. Harrison, Bradford A. Manchester, John R. Evans.

The objects of this Institution are to afford a secure place where moneys may be deposited for safe keeping, drawing interest, and be drawn out at any time; and also to loan money in moderate sums to our citizens upon Real Estate at a legal rate of interest. It is hoped that the efforts of the Officers and Trustees are a sufficient guarantee of the character of the Institution, and the safeguards imposed by its Charter and By-Laws afford the amplest security to depositors. In addition to these, the Trustees of the Bank have made such arrangements, that in no event can the deposits be assessed for the payment of the expenses of the Bank. It is believed that this Institution offers the following advantages to our citizens, and especially to our workmen:

1st. It receives deposits of any amount, down to ten cents; thus affording an inducement to our poorest citizens, and especially to the young, to save their earnings.

2d. To pay six per cent. interest on all sums amounting to one dollar, and upwards.

3d. It will be kept open in the evening, for the accommodation of those whose business prevents their attending the Bank at the usual banking hours.

4th. As the Trustees have assumed personal responsibility for the purpose of giving perfect safety and stability to what they believe will be an institution of benefit, they hope that it will be liberally sustained by their fellow citizens.

5th. Further particulars may be obtained of the undersigned at the office of the Bank, or of any of the Trustees.

CYRUS P. LEE, Sec'y and Treas. Buffalo, N. Y., August 23, 1854. 1-1m

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BOTANIC MEDICINE DEPOT. On the corner of Niagara and West, Eagle sts., in the city of Buffalo, where he will constantly keep a full and choice assortment of BOTANIC MEDICINES, comprising all the varieties of Roots, Herbs, Powders, Decoctions and Compounds, which are used by Families and Practising Physicians, and which he has especially endeavored to have all his Medicines not only genuine, but of the first quality, and all of preparations from the latest growth. He will take care never to be out of the Old Compounds, such as

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